

Religious and Environmental Values: Discovering the Landscape

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Honors Thesis

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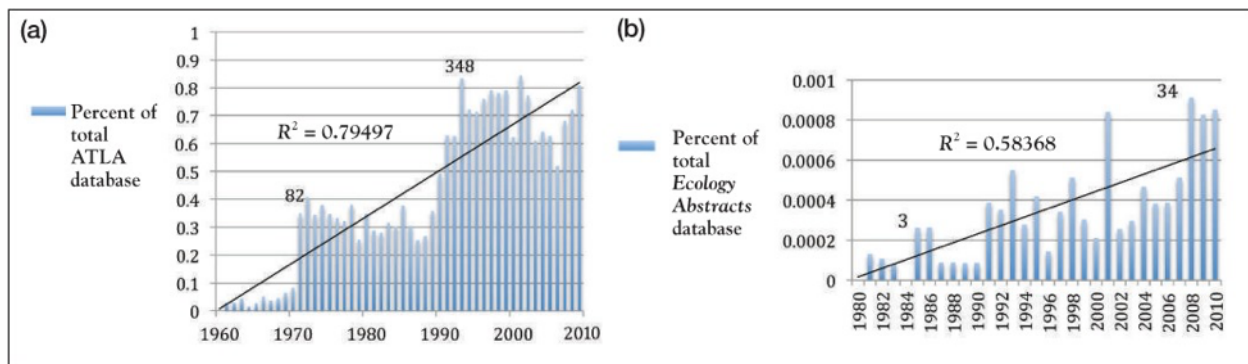
Introduction

This study addresses preliminary objectives for an ongoing investigation of environmental values, exploring what are the environmental values that motivate Americans, and how might the environmental values of non-environmentalists be activated? The specific interest of this study is religion, which can be a source to mobilize values in the environmental movement. Religion can be a difficult word to define, but for the purposes of this study it will be defined as values, beliefs, and practices that form a united moral community (Atran, Ginges 2012). 80% of Americans - over 250 million people - consider themselves to be religious (Hitzhusen, Tucker 2013), and 42% of Americans identify as “environmentalists,” which down from 72% in 1991 according to a recent Gallup poll (2016). If one could mobilize the environmental values of religious people, that could generate more attention, concern and action towards environmental sustainability than has been mobilized by the environmental movement thus far. Perceptions about religion and the environment have been mixed, and religiously-based environmental values have continued to evolve, so this study examines the character and presence of religious environmental values found in Columbus, Ohio, an area that is demographically similar to national averages.

There have been two dominant interpretive poles to describe the religious-environmental spectrum, (1) religion is detrimental to the environment, perhaps even a key source of environmental degradation, and (2) religion is beneficial to the environment, perhaps even a key influence that can help solve environmental problems. Religion was first popularized as detrimental in 1967 when Lynn White Jr. blamed Judeo-Christian religions as the “root of our ecologic crisis” (White, 1967). He specifically targeted a concept from the first chapter of Genesis as the problem, captured by the phrase “dominion over the Earth,” which can be

interpreted as humans having the right to exploit the environment. Despite its insufficiencies, White's thesis has remained influential, and many environmental thinkers have agreed with Lynn White that Judeo-Christian religion is a cause of environmental degradation (Taylor, Van Weiran, Zaleha 2016), while others have seen this view as problematic because it ignores evidence that religion has been supportive of the environment.

In support of the overarching theory that religion is beneficial to the environment are case studies of religions taking environmental action against harm to endangered species, interest in renewable energy, as well as stewardship (McLeod, Palmer 2016). Particularly, stewardship applied by congregations and directed towards the earth, is a quintessential tool that is used to promote environmental behavior, because it organizes groups for the purpose of tending to the environment (Feldman, Moseley 2003; Hitzhusen, Tucker 2013; Hand, Crowe 2012). However, most significant is the increase of interaction between religious and environmental movements, as well as the increase of literature published by different religious organizations and religions themselves (*Figure 1*). Post the 1960s, into the 1990s a surge of environmental aspirational statements, denominational policy statements, and environmental religious organizations came into existence (Hitzhusen, Tucker 2013).



(Figure 1) Increase in percent of total sources in the American Theological Library Association (ATLA) database over a 50-year span, based on a title field keyword search for “ecolog* or environment*”. Significant increases in the literature were seen after Earth Day in 1970 (peak of 82 articles in 1971) and after the formation of the National Religious Partnership for the Environment and the Religion and Ecology Group of the American Academy of Religion in the early 1990s (348 articles in 1993). (b) Increase in percent of total sources in the Ecology Abstracts database over a 30-year span, based on a keyword search for “religio*”. No abstracts were found prior to 1981; the greatest number of hits is 34 in 2008.

Published aspirational and denominational statements seem to nicely define the values that religions should embody in regard to the environment. The published messages often quote religious texts and relate them to the environment and other policy statements. An example of one of these statements is the Pope’s Encyclical, *Laudato Si’*. *Laudato Si’* uses biblical passages interpreted by Pope Francis to influence and encourage Catholic constituents (and indeed all people) to live a more environmentally conscious life. The increase of these statements, like the encyclical, prove that religions are thinking about the current state of the environment. *Laudato Si’* is probably the most prominent religious aspirational statement written yet, and one study, *The Francis Effect: How Pope Francis Changed the Conversation About Global Warming*, found that 17% more Americans and 35% more of Catholics increased their climate concern after exposure to the contents of the encyclical. (Mailbach et al., 2015).

Little research has been done on the extent to which other aspirational statements and other religious environmental messages generally have affected the environmental views of religious Americans. While many aspirational statements have been published over the last three decades, there has been little study of the extent to which individual congregations of organized religions believe or embody the values within these statements. A study by Guth et al., shows that theological statements within religions are more of interest to the clergy, while the teachings and sermons about these statements are more of interest to the congregants (1995). Values that are present in aspirational statements may be a part of the practiced values of leaders and their congregants if leaders are utilizing them. It should be noted that other concepts and ideas also tend to have an impact, because churches are more environmentally active when they utilize materials outside of their denomination (Holland, Carter, 2005).

The range of environmental values operating within specific religions are unknown, but in previous studies, a factor that influenced environmental behavior in a house of worship was the leader's engagement in environmental concerns. Politically conservative congregations were more likely to engage in the environment if their leaders were engaged in the environment, despite their political concerns. Moreover, if congregants are exposed to multimedia and other environmental literature, they are also more likely to be engaged in the environment (Guth, 1993). Given the multitude and overlapping set of sources that will potentially be utilized in conjunction with holy scripture, a starting point is to understand what values people primarily hold. It has previously been suggested by one study that religion and spirituality are a key source to American environmental values (Kempton et al., 1995), but the New Ecological Paradigm (NEP, which does not well capture religious variants of environmental values) has been the dominant

metric that has been used to understand people's environmental values. The issue with this is that the NEP has never satisfactorily explained the environmental values of Americans and may even mis-represent the environmental values of some religious Americans (Ard and Hitzhusen, 2015), because it uses anthropocentric language, which can be associated with politically charged language. Meaning that conservative congregations do not resonate with these particular environmental values, so before trying to measure the extent of some particular set of "environmental" values, it is best to understand what they value in the first place. Therefore, the overarching goal of this study is to understand the larger landscape of values in which religious and environmental values interact.

Methods

The underlying purpose of this research is to better understand the current landscape of religious and environmental values. Essentially, this study is looking to distinguish what values environmental values operate within a given denomination. The process began with a map of all the houses of worship in Columbus. This map (*Figure 2*) was used to visualize the different denominations represented in Columbus, so a purposive sample of eighteen religious leaders could be selected for the purpose of interviewing and discovering their environmental values.

environmental involvements across a range of Columbus faith communities. Using these connections, and the advice of religious leaders, three interviewees were chosen for each denomination.

However, these religions were also chosen because they are comparable to the makeup of the National Religious Partnership for the Environment (NRPE), which is an alliance of Jewish and Christian faiths, and covers a majority of American faith communities (Jewish, Evangelical, Catholic, Protestant). Buddhism and Islam were added into the survey because they are present in Columbus' religious constituents and it furthers the conversation beyond a Judeo-Christian lens. To note, Episcopalian was selected as the protestant representation in Columbus, because of previously established relationships that could assist in the ease of scheduling interviews, which could prove difficult for other denominations.

I interviewed a purposive sample of eighteen religious leaders within the Columbus, Ohio, community. I chose to conduct interviews rather than surveying a larger sample because there are many existing surveys of environmental values, but these have limited ability to probe the deeper linkages between why leaders value what they do, and how those values operate within their community or congregation. The in-person interviews have the ability ask more in-depth questions compared to the past behavior and action questions that mass surveys normally cover, like the NEP.

The purposive sample in this study was chosen to represent a range of religious denominations and environmental involvements. Eighteen leaders of religious communities in Columbus were

selected to represent a sample of multiple faith perspectives, as well as constrain the number of interviews to be conducted. A limited time frame (June – November) was available to collect data for this study, and with the scheduling of interviews combined with the schedules of the leaders, it was unreasonable to expect a representation of all religions within Columbus.

The leaders were officials such as, but not limited to: pastors, priests, rabbis, and imams. They are familiar with the common religious doctrines and laws within their religions, and are therefore assumed experts of their religions, and quintessentially leaders for their congregations.

The institutions in this purposive sample had varying known environmental intentions or reputations. For each denomination, one congregation was chosen for having a high affinity for environmental care (as evidenced by congregational action and organizing), one was environmentally neutral (perceived not to have strong environmental involvements or strong resistance to environmental engagement), and one had a perceived negative affinity towards the environment. This was purposefully done to try to span an array of values, to avoid bias that may result from sampling institutions of the same religion with similar environmental orientations, and to allow some comparison between congregations of different environmental persuasions. These were chosen based on connections and the advice of the local religious and environmental networks, which were previously spoken about.

This study will only examine the values of religious leaders, as appropriate to the scope of this project, but the results will inform subsequent survey work with congregation members to determine the extent to which the aspirational messages of denominations and the environmental values of congregational leaders are evident in the views of members. By determining what

values are present and being taught by religious leaders, the results of this study can be used to develop subsequent survey instruments to measure the extent to which clergy and denominational views influence religious congregants, which values have the most resonance, and which values might be most applicable to frame environmental concerns in a way that empowers engagement from a wider range of Americans than just those who self-identify as environmentalists.

After the denominations and subsequent leaders were chosen for this study, a content analysis of aspirational messages was conducted. Aspirational messages are statements, or publications released by religions, religious organizations, or religious coalitions that are meant to represent what a particular religion may value, or where they may stand on a certain issue. In this study, the messages that were analyzed from the chosen denominations focused on the environment, and other environmental issues, such as climate change (Appendix 3). The purpose for analyzing these messages was to determine what environmental values could be expected in the landscape of religious and environmental values. These messages are created because they are supposed to represent what religions may value, so they were used as a guide as to what one may expect to see in regard to environmental values that are operating within a religion.

A majority of the message were chosen from the years 2000-present, but some statements were chosen from the 1990s due to the availability or the prominence of a message. For example, there are many statements published by the Jewish Faith, but one statement published by the Coalition on the Environment and Jewish Life has signatures from many famous Rabbis that have not commented on the environment since the publication of that statement, so it was selected for the

literature review. Since values are the most difficult aspect of person to change (Fulton 1996), and if a message has not been published since the 1990s, one can assume that either the values have not changed for the signatories¹. Some religious environmental organizations that work with a wide range of congregations, like the Evangelical Environmental Network, will also periodically create statements designed to resonate with and reflect the values of evangelical audiences and so in those cases the most recent statements were selected

Depending, once again, on the denomination there could be over 30 statement on the environment published. While reading over 30 statements for the selected denominations could provide great insight, the scope and time constraint on this study made that implausible. In instances in which denominations had a large number of statements published, the most well-known messages were selected. Examples of these well-known statements are, *Laudato Si'*, publications from The Evangelical Environmental Network, and publications by Karmapa (Buddhist teacher). From each religion I selected five to eight aspirational statements to analyze and then extracted the values that repeated at least three times in the concurring statements. After the values were extracted from the statements, 49 values (shown in green below) were selected based on the overlap of values between religions and the prominence of those values in the previously viewed statements. About eight values were selected from each religion, but up to thirteen values could be represented for a religion depending on the overlap of that value. For

¹ When a denomination makes a very general statement about “the environment,” as many denominations have, they tend not to revise it or make a “newer” version of that statement very often, because those statements are often made with lasting intent – they express general values that shouldn’t change frequently, and they aren’t focused on time-bound issues or contemporary events such that they would be out of date within a few years. In contrast, there are some religious environmental statements that are generated to reflect on a particular moment, like the Paris Accord at COP21 in 2015. These statements may indeed highlight resonant values, but they will do so with reference to a time-bound event, so those statements tend not to stand as general indicators of a denomination’s values as much as the more general statements that are drafted for more general purposes.

example, the value “sustainability” overlaps in Judaism, Catholicism, Islam, and Episcopalian.

The titles and links of all the aspirational messages can be viewed in the appendix (Appendix 3), and the final list of values can be viewed below (Figure 3):

Judaism	Catholic	Islamic	Buddhist	Evangelical	Episcopalian
Health	Ecojustice	Semblance	Dharma as a Truth and Phenomena	Responsibility	God a Sustainer for All things
community	Dialogue	Balance	Interconnections of Earth	Future Generations	Sustainability
Biodiversity	Awareness	Purity of water, air, and land	Ecojustice	Family	All Creation is "good"
Stability	community	Quality Life	Wisdom	Sustainability	Preservation
Earth is Gods Creation	Human Dignity	Biodiversity	Awareness	Following the Way of Jesus	Ecojustice
Purity of Land, Air & Water	Common Good	Health	Simplicity	Purity of air and water	Glorifying God Through Creation
Responsibility	Authenticity	Compassion	Care	Health	Earth is Gods Creation
Tradition of protecting the Earth	Sustainability	Community	Responsibility	Ecojustice	Celebrate God & His Glory
Energy Efficiency	Earth is God's Creation	Conservation	Future Generations	Marriage	Lord Creator of Everything
Sustainability	Fairness	Ecojustice	Balance	God's Reconciliation in all things Christ	Earth is a gift
Modesty	Future Generations	Duty to care for the Earth	Mindfulness	All Creation is "good"	Justice
Good Quality of Life	Responsibility	Dominion	Compassion	Promotion of all life	Sin to disobey God's Intent
Future Generations	Communication	Unity of Man and Nature	Nature as a Teacher	Stewardship	
Minimal Suffering	Human Life	Modesty	Selflessness	Frugality / self restraint	
Health of the Earth	Care for a Common Home	Stability	Enlightenment	Sin for disobeying god's wishes	
Partner of Creation	Inclusion	Earth as a Provider	Appreciation of all Living Things	Pro-environmental Policy	
Living Creatures	Stewardship	Pro-environmental Policy	Stewardship	Healing of creation	
Pro-environmental Policy		Allah is the Lord and Sustainer of all things		God as Home	
Eco-balance		Value of everything		Recognition of Climate Change	
Stewardship		Earth belongs to god		Honor and Glorify God	
		Nature as a glorification of God			
		"Green Practices"			
		frugality /simple life			
		Care of the Earth			

(Figure 3) Green are values that have been selected for the questionnaire ranked value section. Red are values that have not been selected for surveying but were prominent in the aspirational messages and were considered for the questionnaire. Yellow is a value that was selected but was later removed from the questionnaire due to lack of recognition of the value from all leaders.

To see if these values from aspirational messages resonate with their respected religions, the selected religious leaders were interviewed with a questionnaire (Appendix 1). I conducted one on one interviews to ensure privacy and remove bias from being surrounding by peers. The questionnaire inquired about each leader’s political orientation, environmental and social engagement within their houses of worship, knowledge and influence of published aspirational messages, and what specific values from published aspirational messages were important to

them. The interview question sheet is included as Appendix 1. The question sheet included asking what three environmental values are important to the leaders and their congregants. These questions were asked prior to having them rank specific values that were provided on a value list (Appendix 2). The purpose for asking them about what values they support before showing them a list of values was to get a measure of the resonant values that are on the leader's minds, in other words, it was to gauge what religious leaders may value in the environment without influencing them with values that we they might believe (values derived from aspirational messages).

After the leaders were asked what values resonate with them a handout of values derived from the aspirational messages were given to the leader to gauge what specific values were important to the leaders. The ranking list allowed them to compare a wide range of values and consider what values are really important and resonate with them, and what values are possibly not. We had them rank all the values on a likert scale from 1-7 (1 being least important and 7 being most important). The final value sheet can be viewed below (*Figure 4*):

Values	you	congregation
Health		
Authenticity		
Fairness		
Simplicity		
Ecojustice		
Balance		
Conservation		
Mindfulness		
Earth is God's Creation		
Science		
Biodiversity		
"Green" Practices		
Compassion		

Community		
Stability		
Marriage		
Sustainability		
Semblance		
Minimal Suffering		
Inclusion		
Human Life		
Modesty		
Nature as a Teacher		
Dharma		
Care for a Common Home		
God a Sustainer for All Things		
Value for all Living Things		
Duty to Care for the Earth		
Dialogue		
Common Good		
Purity of Land, Air, Water		
Unity of Man and Nature		
Family		
All creation is "good"		
Responsibility		
Wisdom		
Awareness		
Quality Life		
Reconciliation of all things Christ		
Following the Path of Jesus		
Future Generations		
Interconnections of Earth		
Communication		
Dominion		
Preservation		
God Glorified through Creation		
Human Dignity		
Tradition of Protecting the Earth		
Energy Efficiency		

(Figure 4) List of environmental values that were handed to religious leaders after asking background questions. Leaders were asked to rank these values from 1-7 on a likert scale based on how much they support or do not support these values.

The likert scale was used ranging from one to seven on a scale from strongly agree to strongly disagree. If a religious leader chose a value that aligns with their specific aspirational value and assigned it a 5, 6, or 7 then they received a positive 1, 2, or 3 respectively. If a religious leader chose a value that aligned with their specific aspirational value and assigned it a 3, 2, or 1 then they received a negative 1, 2, or 3 respectively. If a religious leader chose a value that did not align with their specific aspirational value and assigned it a 5, 6, or 7 then they received a positive 1, 2, or 3 respectively. If a religious leader chose a value that did not align with their specific aspirational value and assigned it a 3, 2, or 1 then they received a negative 1, 2, or 3 respectively. Fours were neutral and scored zero.

These values are then added up and compared to result in four different percentages. One of the four percentages is the percent value alignment to a specific denomination's policy statement ($[\text{total score of their denominational values} / \text{amount of values represented from their denomination}] / 3$), so if a denomination scores a 27 on 13 values pulled from Catholic aspirational messages, and the denomination is Catholic, then the calculation would be $[(27/13)/3]$, to result in 0.6923, or 69.23%. The other percents are calculated using the same formula, but depending on what alignment is being calculated, the values that are added up and divided by change. For example, if looking at all other values not extracted from a denomination's policy statement then the calculation would be: $([\text{total score of everything but the denomination's values} / \text{all values not represented by their denomination}] / 3)$.

The other percent alignments that were calculated were: all other values (values not included in their aspirational messages, aforementioned), Abrahamic values (Judaism, Islam, Catholicism, Episcopalian, and Evangelical), and Christian Values (Catholicism, Episcopalian, and Evangelical). The survey also examined the importance and utilization of these messages for each leader, and if they believed that these values would be reflected in their congregants. After the leader ranked their values, I showed them one of an aspirational statement from their denomination. I questioned how familiar, influential, and important these messages were to each leader, and how likely they were to use them.

Limitations

There are several limitations to this study. One limitation is the scope and time restraint of this study. The time restraint of this study did not allow for the opportunity to pursue a statistically robust sample, which is why purposive sampling was selected. Due to this I can only suggest what environmental values might be expected in a particular denomination, but I cannot say for certain. However, the range that is interviewed should provide a fair estimation of what to expect from a larger sample size.

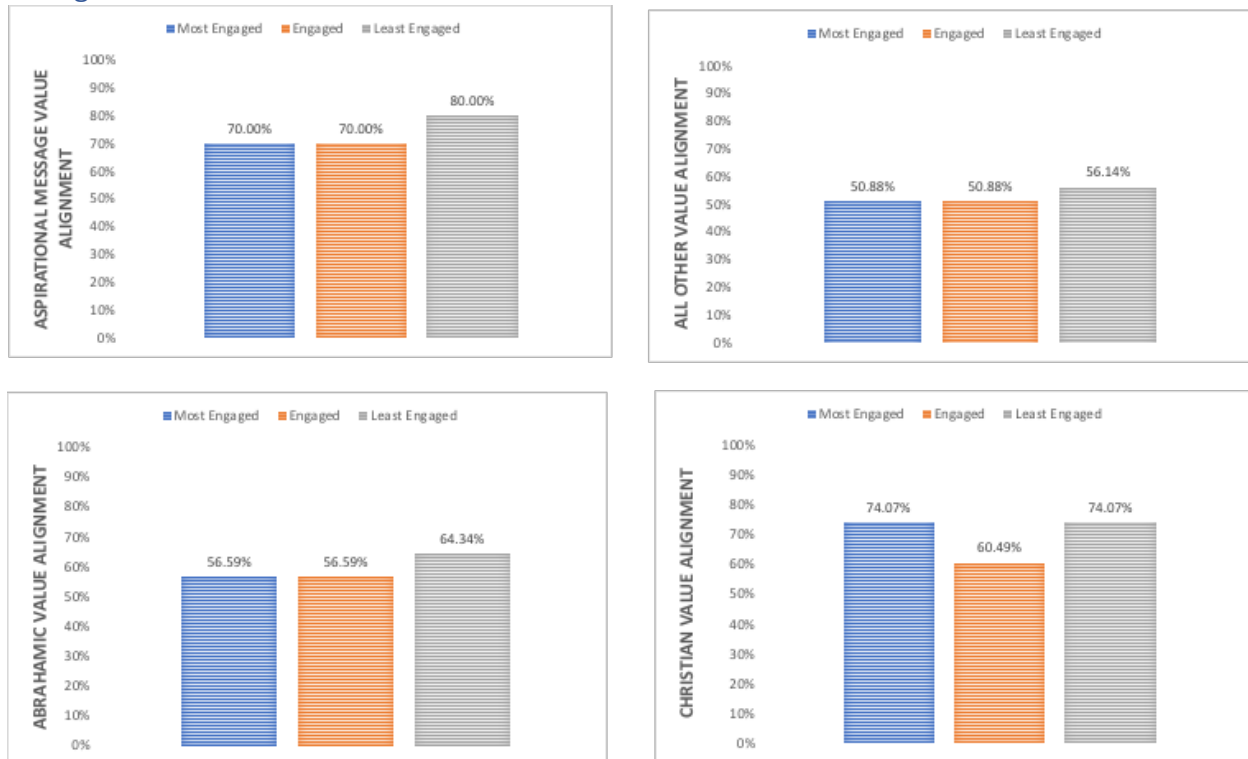
Another limitation was the demographic of the selected congregations. Although Columbus was used as a location control in attempt to have the same environmental factors affecting all of the denominations, there was no control set in place for socioeconomic status, and the location of the house of worship within Columbus. Consequently, one of the congregations was from a lower income area and they were preoccupied with the issue of gentrification surrounding them. While they had interests in environmental improvement, they lacked the funding and concentration on the issue because of much more immediate threats to their community, like gentrification.

Connecting with leaders was also an issue. I contacted multiple leaders for interviews but unfortunately, I was not able to interview one Islamic leader and two Catholic leaders. This is further explained in the results section, but the absence of these interviews does not allow for these denominations to be fully analyzed and represented in this study. They are ultimately still reported on, but there little to no analysis on them.

Lastly, a limitation or concern for this study was communication within the religious community. Although all interviewees were kept anonymous, many of the interviewed leaders sat on the same interfaith committees, or previously worked with each other. Leaders were asked to not discuss the interview, but there is no certainty they did or did not, and if there was a discussion about the research among participants there is the possibility for bias within the study. There were no clear instances of this, but the possibility should be noted.

Results

Evangelical:



(Figure 5) Visualization of the percent alignments calculated from the scores on the ranked value sheets. Going clockwise from the upper left graph, aspirational message value alignment is the percent that the leaders align with values extracted from their denomination's aspirational statements, in this case Evangelical. All other value alignment is percent of value alignment for any value that is not extracted from their specific aspirational statements. Abrahamic value alignment is percent alignment to the denominations Islam, Judaism, Evangelicalism, Catholicism, and Episcopalian values. Christian value alignment is percent value alignment to Evangelicalism, Catholicism, and Episcopalian values.

Least Engaged

The least environmentally engaged evangelical congregation had approximately 8000 members and they intentionally do not define themselves politically. Although they follow practices of Evangelicalism, they do not refer to themselves as Evangelicals but rather define as a Jesus-centered or type of movement. They are socially engaged in a range of issues including immigration, food security, free medical services and a full functioning community center, and there are no issues that the congregation has difficulty engaging in. In terms of environmental

engagement there is onsite recycling at the house of worship, awareness initiatives and an onsite café that composts. With this environmental work in mind, the leader ranked the congregation as moderately environmentally conscious, specifically a 4.5 on a likert scale ranging from 1-7 (1 being the least and 7 being the most), compared to other evangelical congregations. She ranked herself a 6.5 as more environmentally conscious than her congregation and a 6 ranking herself more environmentally conscious than other leaders of Evangelicalism.

The leader also believes that the congregation's environmental values originate from a combination of scripture and outside influences. Her own environmental values originate solely from religion, specifically holy scripture and preaching and/or teachings within the movement. When asking what three environmental values resonate with the congregation, the immediate response was stewardship, creation, and beatification. The leader valued recycling, energy efficiency and a vegetarian diet, but she noted that they ebb and flow. On the ranked value sheet (*Appendix 2*), the leader scored an 80% on the Evangelical aspirational messages. On all other values, the leader scored a 56.14%, on Abrahamic values a 64.34%, and on Christian values she scored a 74.07% (*Figure 5*). Of the values that were extracted from Evangelical aspirational statements all were positively or neutrally ranked (*Appendix 2*). Of those aspirational values, six received the highest ranking of 7. Of those values all seven of the specific values that were extracted from evangelical aspirational statements were positively ranked (*Appendix 2*). Of those values, four received the highest ranking of 7. Once again, the vast majority of values were positively ranked. Only one of the 48 values received a rank lower than 4. The leader was familiar with the shown aspirational statement and they do utilize aspirational statements for sermons. They use a range of aspirational statements in their teachings including ones from their

specific movement and Evangelicalism. The leader, much like the engaged leader, would not consider themselves to be an environmentalist because it can be considered a “loaded label” with political connotation that they try to avoid.

Engaged

The environmentally engaged Evangelical congregation had approximately 50 members and they leaned more politically conservative, but the leader himself was much more liberal. The congregation was defined as being generally socially engaged, but difficult to approach a range of issues, including environmentally charged language and policies among those issues. The congregation does engage in some environmental initiatives; however, it is to be noted that all of these environmental initiatives originate from the leader. These initiatives include LED bulb installment, and community garden work. With this environmental work in mind, the leader ranked his congregation as more environmentally conscious, specifically a 7 on a likert scale ranging from 1-7 (1 being the least and 7 being the most), compared to other evangelical congregations. He ranked himself a 7 as more environmentally conscious than his congregation and a 7 ranking himself more environmentally conscious than other leaders of Evangelicalism.

The leader also believes that their environmental values, as well as his own are completely faith based. When asking what three environmental values resonate with the congregation, the immediate response was stewardship, and then faithfulness and humility. The leader differed slightly with values of preservation of life and valuing creations of God.

On the ranked value sheet (*Appendix 2*), the leader scored a 70% on the Evangelical aspirational messages. On all other values, the leader scored a 50.88%, on Abrahamic values a 56.59%, and

on Christian values he scored a 60.49% (*Figure 5*). Of the values that were extracted from Evangelical aspirational statements all were positively or neutrally ranked (*Appendix 2*). Of those aspirational values, six received the highest ranking of 7. However, the vast majority of values were positively ranked. Only six of the 48 values received a rank 4 or lower. The leader was not familiar with the shown aspirational statement but does use other aspirational statements for preaching. He might use them in conjunction with the bible, but not on their own. He does use policy and media references to aid in his environmental preaching. Lastly, the leader would not consider himself to be an environmentalist because the word is too politically charged for the congregation. The leader considers himself to be an agent of life.

Most Engaged

The most environmentally engaged evangelical congregation had approximately 100 members and they lean more liberal than politically conservative. Although they follow practices of Evangelicalism, they do not refer to themselves as Evangelicals, likened to the aforementioned least-engaged congregation. They are socially engaged, with engagements in human trafficking, food, and body wellness, but they struggle engaging in the issue of human sexuality. They are a fairly new congregation, so they do not have a set house of worship, but they still engage in environmental practices. They engage in energy efficiency, urban gardening, pot lucks with only reusable dishware and teachings in awareness. With this environmental work in mind, the leader ranked the congregation very environmentally conscious, specifically a 7 on a likert scale ranging from 1-7 (1 being the least and 7 being the most), compared to other evangelical congregations. He ranked himself a 5 as more environmentally conscious than his congregation and a 6 ranking himself more environmentally conscious than other leaders of Evangelicalism.

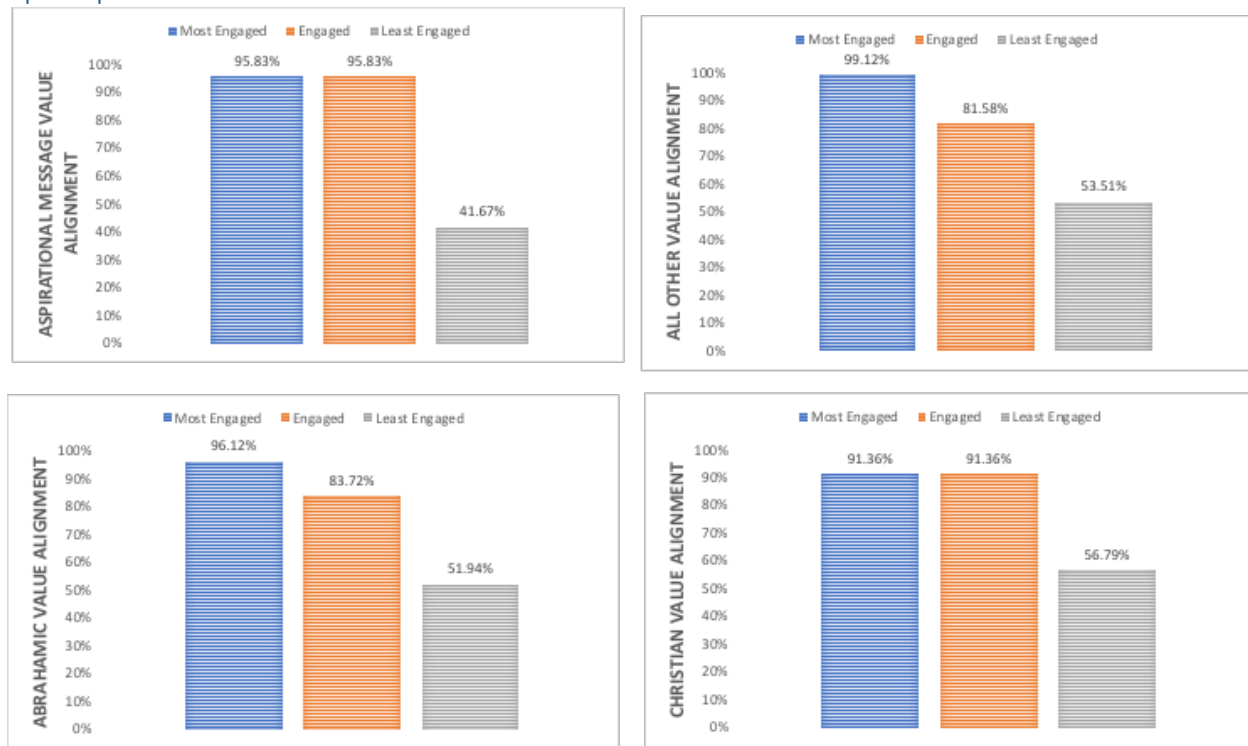
The leader believes that the congregation's environmental values originate from a combination of scripture and outside factors. He particularly believes that theology is now catching up with the progression of the environmental movement, specifically with Earth stewardship. The leader believes that his own environmental values originate from religion and holy scripture. When asking what three environmental values resonate with the congregation, the immediate response was again, stewardship, as well as food security and ecojustice. The leader valued the same three as his congregation. On the ranked value sheet (*Appendix 2*), the leader scored a 70% on the Evangelical aspirational messages. On all other values, the leader scored a 50.88%, on Abrahamic values a 56.59%, and on Christian values he scored a 74.07% (*Figure 5*). Of the values that were extracted from Evangelical aspirational statements all were positively or neutrally ranked (*Chart A*). Of those aspirational values, six received the highest ranking of 7. Of those values six of the specific values that were extracted from evangelical aspirational statements were positively ranked (*Appendix 2*). Of those values, five received the highest ranking of 7. Once again, the vast majority of values were positively ranked. Only four of the 48 values received a rank lower than 4. The leader was not familiar with the specific aspirational statement shown, but he is familiar with other statements. He particularly utilizes *Laudato Si'* but he does not think he would utilize online messages. The leader is not keen on calling himself an environmentalist but would rather use the term steward of creation.

Value Summary

All of the Evangelicals ranked the values authenticity, Earth is God's creation, compassion, human life, duty to care for the Earth, Reconciliation in all things Christ, and following the path of Jesus the highest rank of 7. Fairness, science, community, marriage, care for a common home,

God a sustainer for all things, dialogue, common good, responsibility, future generations, communication, God glorified through creation, and human dignity all received ranks of 6 or 7 from the three houses of worship. Besides evangelical values, the highest ranked values were drawn from Catholicism, Episcopalian, and Judaism respectively.

Episcopalian:



(Figure 6) Visualization of the percent alignments calculated from the scores on the ranked value sheets. Going clockwise from the upper left graph, aspirational message value alignment is the percent that the leaders align with values extracted from their denomination's aspirational statements, in this case Episcopalian. All other value alignment is percent of value alignment for any value that is not extracted from their specific aspirational statements. Abrahamic value alignment is percent alignment to the denominations Islam, Judaism, Evangelicalism, Catholicism, and Episcopalian values. Christian value alignment is percent value alignment to Evangelicalism, Catholicism, and Episcopalian values.

Least Engaged

The least environmentally engaged Episcopalian congregation had a range of 100-110 members, with about 55 of those being active members. The congregation is liberal leaning, but overall

very progressive in social values and acceptance, and they are heavily socially engaged. The congregation is socially engaged in LGBTQ support, race engagement, disability, and community arts and poetry. In terms of environmental engagement there is recycling conversations on global warming, recognition of clean energy, and the feeling of the congregation being creation stewards. The congregation is hesitant to speak of science, and there is a high sensitivity to politically charged words. With this environmental work in mind, the leader ranked the congregation as a little less than moderately environmentally conscious, specifically a 6 on a likert scale ranging from 1-7 (1 being the least and 7 being the most), compared to other Episcopal congregations. He emphasized that they are conscious but not heavily engaged. He ranked himself 4, as fairly even (maybe a little more conscious) with his congregation, and a 4 as ranking himself equivalent to other leaders of Episcopalian congregations.

The leader also believes that the congregation's environmental values originate from religion from the power of God, and outside factors from of a cosmic reality such as science. His own environmental values originate from religion as well as outside factors. He describes his values as being influenced by science, but often does not consult science when teaching environmental values. When asking what three environmental values resonate with the congregation, the response was recycling, environmental education, and recognition of climate change. The leader valued accountability, and symbiotic relationships, with the impact and interconnectedness of the Earth. On the ranked value sheet (*Appendix 2*), the leader scored a 41.67% on the Episcopalian aspirational messages. On all other values, the leader scored a 53.51%, on biblical values a 51.94%, and on Christian values he scored a 61.33% (*Figure 6*). Of the values that were

extracted from Episcopalian aspirational statements all were positively or neutrally ranked (*Appendix 2*). Of those aspirational values, two received the highest ranking of 7. A majority of values were positively ranked, but this leader had the lowest ranking values (ranked 3 or lower), and the overwhelming majority of values received a 4 to 6, unlike all other leaders whom for the majority ranked sevens.

The leader was familiar with the shown aspirational statement, and he would use them in addition to scriptural reference. He believes that they need to be part of church dialogue. He uses these statements along with Celtic liturgy in his sermons. This leader does consider himself to be an environmentalist. He finds the term limiting and prefers other terms such as citizen of the universe, activist to earth, or permaculturist.

Engaged

The environmentally engaged Episcopalian congregation had approximately 100 active members and they are liberal. They are moderately socially engaged in the issue of food security. In terms of environmental engagement there is onsite recycling at the house of worship, green space with flower beds, LED bulbs, community garden support, tankless water heaters, and service engagement. With this environmental work in mind, the leader ranked the congregation as a little less than moderately environmentally conscious, specifically a 3 on a likert scale ranging from 1-7 (1 being the least and 7 being the most), compared to other Episcopal congregations. He ranked himself a 6, as more environmentally conscious than his congregation and a 4.5 ranking himself more environmentally conscious than other Episcopal leaders.

The leader also believes that the congregation's environmental values originate from religion. His own environmental values originate solely from religion as well, specifically because creation comes from God. When asking what three environmental values resonate with the congregation, the response was food security, neighborhood transition (gentrification), and energy efficiency. The leader valued variations of ecojustice. On the ranked value sheet (*Appendix 2*), the leader scored a 95.83% on the Episcopalian aspirational messages (*Figure 6*). On all other values the leader scored an 81.58% and on Christian values he scored a 98.67% (*Figure 6*). Of the values that were extracted from Episcopalian aspirational statements all were positively ranked (*Appendix 2*). Of those aspirational values, seven received the highest ranking of 7, the other one received a 6. The vast majority of values were positively ranked. Only one of the 48 values, dominion, received a rank lower than 4.

The leader was not familiar with the shown aspirational statement, but he is familiar with such statements generally. His congregation uses a range of aspirational statements in their teachings, but how frequently they are used depends on the content of the message and state of the environment. He described some of them as aggressive in creating awareness. He is more likely to use *Laudato Si'* and gospels that relate to the environment rather than the aspirational statement. When inquiring about other influences on the congregation, he stated the media, and racism (the congregation is predominantly black). He expressed that his congregation would like to be more environmentally engaged, but money and other pressing issues like gentrification of their neighborhood are an issue. Lastly, he does not consider himself an environmentalist, but rather a concerned Christian.

Most Engaged

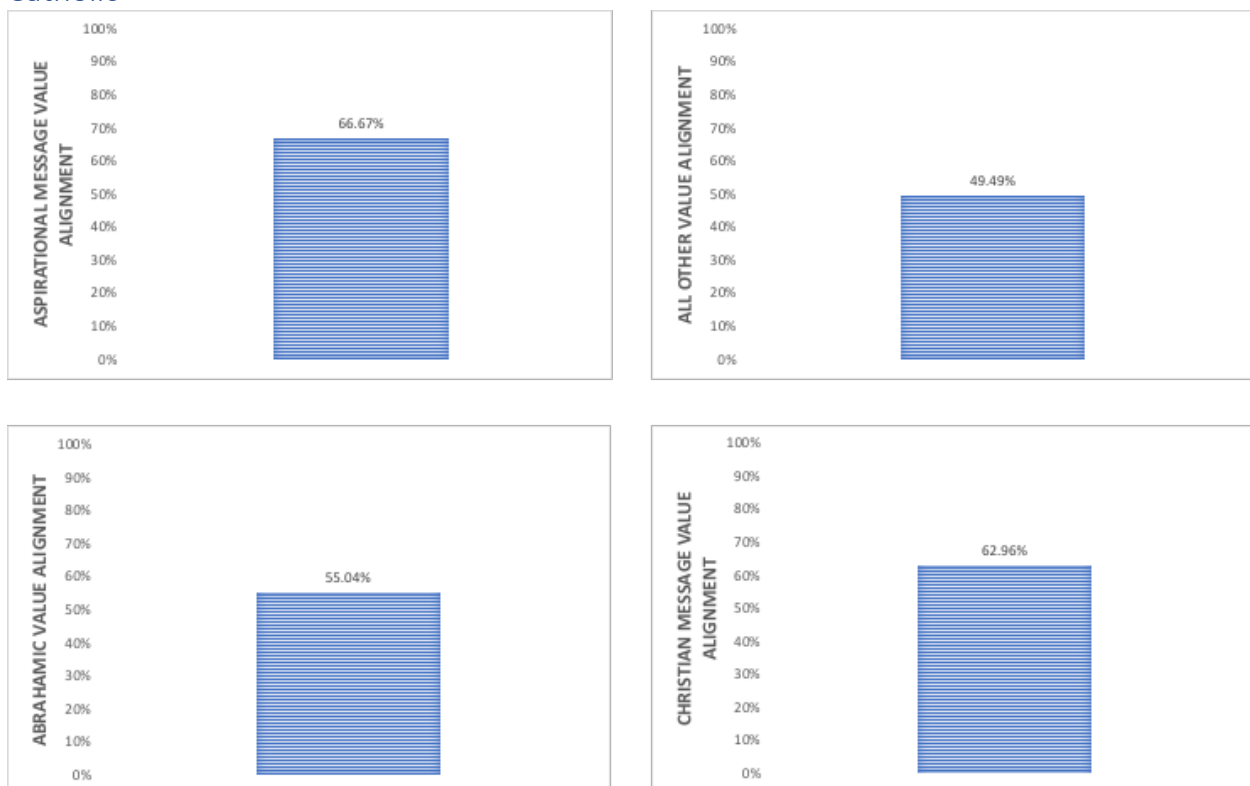
The most environmentally engaged Episcopalian congregation had a range of 50-100 active members, and they are also liberal. They are described to be socially engaged. In terms of environmental engagement there is a service held outside, a green team, a butterfly and peace garden, service at Franklinton Farms, a community based bicycle program, and solar projects. With this environmental work in mind, the leader ranked the congregation as a little less than moderately environmentally conscious, specifically a 3-4 on a likert scale ranging from 1-7 (1 being the least and 7 being the most), compared to other Episcopal congregations. He ranked his congregation moderate because the majority of the environmental engagement is clergy led, and he feels that the clergy is responsible for their environmental engagement, not necessarily the congregants themselves. He ranked himself a 7, as more environmentally conscious than his congregation and a 5 ranking himself more environmentally conscious than other leaders of Episcopalian.

The leader also believes that the congregation's environmental values originate from theology from preaching in the bible. His own environmental values originate from religion as well as outside factors like boy scout involvement and energy efficiency. When asking what three environmental values resonate with the congregation, the response was again, recycling, energy issues/climate change, and purity of air and water. The leader valued climate, and purity of water, with the inclusion of concern for toxic chemicals. On the ranked value sheet (*Appendix 2*), the leader scored a 95.83% on the Episcopalian aspirational messages. On all other values, the leader scored a 99.12%, on biblical values a 96.12%, and on Christian values he scored a 98.67% (*Figure 6*). Of the values that were extracted from evangelical aspirational statements all were

positively ranked (*Appendix 2*). Of those aspirational values, seven received the highest ranking of 7, the other one, preservation, received a 5. Once again, the vast majority of values were positively ranked. Only one of the 48 values, dominion, received a rank lower than 4.

The leader was familiar with the shown aspirational statement, and he would use them in addition to scriptural reference. He believes that that they are great examples of how to communicate about the environment. He particularly remembers and utilized a message from 2015 recognizing that climate change is real with an action forcing statement. Unlike the less engaged and engaged Episcopalian leaders, he would consider himself an environmentalist, and believes that is the best description of himself.

Catholic



(Figure 7) Visualization of the percent alignments calculated from the scores on the ranked value sheets. Going clockwise from the upper left graph, aspirational message value alignment is the percent that the leaders align with values extracted from their denomination's aspirational statements, in this case Catholicism. All other value alignment is percent of value alignment for

any value that is not extracted from their specific aspirational statements. Abrahamic value alignment is percent alignment to the denominations Islam, Judaism, Evangelicalism, Catholicism, and Episcopalian values. Christian value alignment is percent value alignment to Evangelicalism, Catholicism, and Episcopalian values.

I cannot speak to where this leader is on the spectrum from most environmentally engaged to less environmentally engaged. I was only able to interview one Catholic leader, which is a limit of this research study. Scheduling and outside issues that are unbeknownst to me prevented me from interviewing two other Catholic leaders. There is a change in the new head bishop of the Columbus Diocese, so that may have created the lack of response and availability of clergy to participate in this research study. Regardless, I will report the findings of the one Catholic leader that was interviewed and rely on published literature from the Catholic Church to aid in the interpretation of this section for the discussion portion.

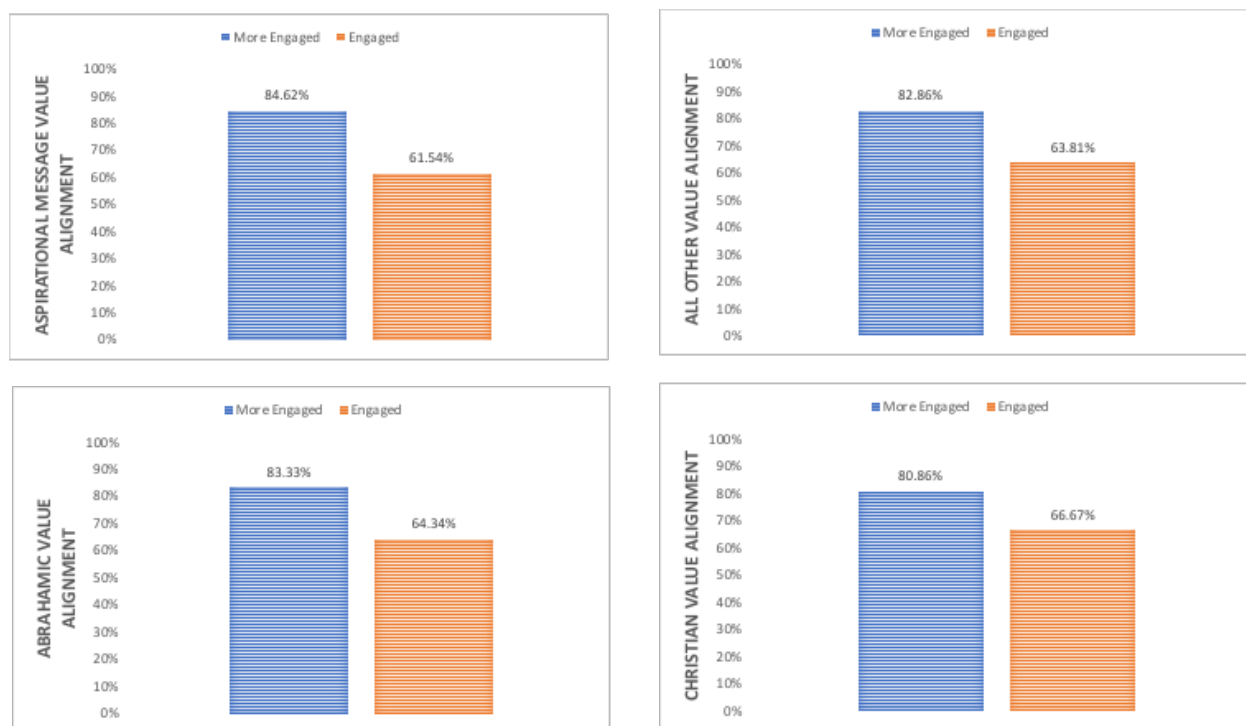
The Catholic leader has a congregation of about 1700 congregants. This congregation is located near a college campus, so there is range of members from students to adults. Despite the range of ages, the congregation leans towards the more liberal progressive side. The congregation is socially engaged in food security issues, with a particular focus on feeding the homeless. In terms of environmental engagement there is an energy audit in progress, with attempts to replace a high energy furnace, students involved in habitat for humanity, and when possible, biodegradable utensils in use at the house of worship. With this environmental work in mind, the leader ranked the congregation as a little more than moderately environmentally conscious, specifically a 5 on a likert scale ranging from 1-7 (1 being the least and 7 being the most), compared to other Catholic congregations. He ranked himself a 5, as a little more

environmentally conscious than his congregation and a 5 ranking himself a little more environmentally conscious than other leaders of Catholicism.

The leader also believes that the congregation's environmental values originate from theology because, to quote, "it is part of the fiber of our belief to take care of God's creation". His own environmental values originate from religion as well. When asking what three environmental values resonate with the congregation, the response was like many other congregations, recycling, energy efficiency, and food security. The leader valued the same. On the ranked value sheet (*Appendix 2*), the leader scored a 66.67% on the Catholic aspirational messages (*Figure 7*). On all other values, the leader scored a 44.49%, on biblical values a 55.04%, and on Christian values he scored a 62.96% (*Figure 7*). Of the values that were extracted from catholic aspirational statements all were positively ranked, with the exception of one neutral (*Appendix 2*). Of those aspirational values, one received the highest ranking of 7, the others received mostly sixes. This leader spent the most time analyzing the values. The vast majority of values were positively ranked, but they were mostly ranked 6. Only four values, god as a sustainer for all things, human dignity, compassion, and god glorified through creation received sevens.

The leader was familiar with the shown aspirational statement, *Laudato Si'*, and he does use it in sermons. He also utilizes works from St. Francis, as well as environmentally charged verses in the bible to aid in environmental teachings. He does not consider himself an environmentalist, but rather a lover of creation.

Islam



(Figure 8) Visualization of the percent alignments calculated from the scores on the ranked value sheets. Going clockwise from the upper left graph, aspirational message value alignment is the percent that the leaders align with values extracted from their denomination's aspirational statements, in this case Islamic. All other value alignment is percent of value alignment for any value that is not extracted from their specific aspirational statements. Abrahamic value alignment is percent alignment to the denominations Islam, Judaism, Evangelicalism, Catholicism, and Episcopalian values. Christian value alignment is percent value alignment to Evangelicalism, Catholicism, and Episcopalian values.

I cannot speak to where these leaders are on the spectrum from most environmentally engaged to less environmentally engaged. One leader is clearly more environmentally engaged than the other, so they will be referred to as engaged and more engaged for clarity and differentiation. I was only able to interview two Islamic leaders, which is a failure of this research study. Scheduling and outside issues that are unbeknownst to me prevented me from interviewing one other Islamic leader. A lack of connection to the Islamic community was an inhibitor to scheduling interviews. Regardless, I will report the findings of the two Islamic leaders that were

interviewed and rely on published literature from the Islamic denomination to aid in the interpretation for the discussion portion of this section.

Engaged

The engaged Islamic congregation had 800 members and they define themselves as moderate.

The congregation is not generally engaged in social issues. In terms of environmental engagement there is some talk of environmentalism, but it is usually tied to other broader topics.

There are community gardens, but the work on the garden fluctuates, it is not consistent. With this environmental work in mind, the leader ranked the congregation as moderately environmentally conscious, specifically a 4-5 on a likert scale ranging from 1-7 (1 being the least and 7 being the most) because there is room for improvement, compared to other Islamic congregations. He ranked himself a 6-7, as more environmentally conscious than his congregation, and a 5 for more environmentally conscious than other leaders of Islam.

The leader also believes that the congregation's environmental values originate from more of an outside factor, because if they were religious, they would be extremely environmentally conscious. The religion prohibits environmental degradation. His own environmental values originate in religion, but he says he is also influenced by his background. When asking what three environmental values resonate with the congregation, the response was ecojustice, fairness, and consciousness. The leader valued the same. On the ranked value sheet (*Appendix 2*), the leader scored a 61.54% on the Islamic aspirational messages (*Figure 8*). On all other values, the leader scored a 63.81%, on biblical values a 64.34%, and on Christian values he scored a 66.67% (*Figure 8*). Of the values that were extracted from Islamic aspirational statements all were positively ranked (*Appendix 2*). Of those aspirational values, four received the highest ranking of

7. All of the other values were positively or neutrally ranked. Three of the 48 values, reconciliation of all things in Christ, following the path of Jesus, and dharma received an N/A, because Islam respects Mohammed in that regard, and does not follow the Buddhist value dharma.

The leader was not familiar with the shown aspirational statement, but he would use them in addition to scriptural reference and other historical documents. He thinks these statements are very relevant to his congregation. He would consider himself to be an environmentalist, but not in the sense that he is a proactive environmentalist, but rather a reactive environmentalist in the sense that he is disturbed by environmental degradation but does not necessarily do anything about it.

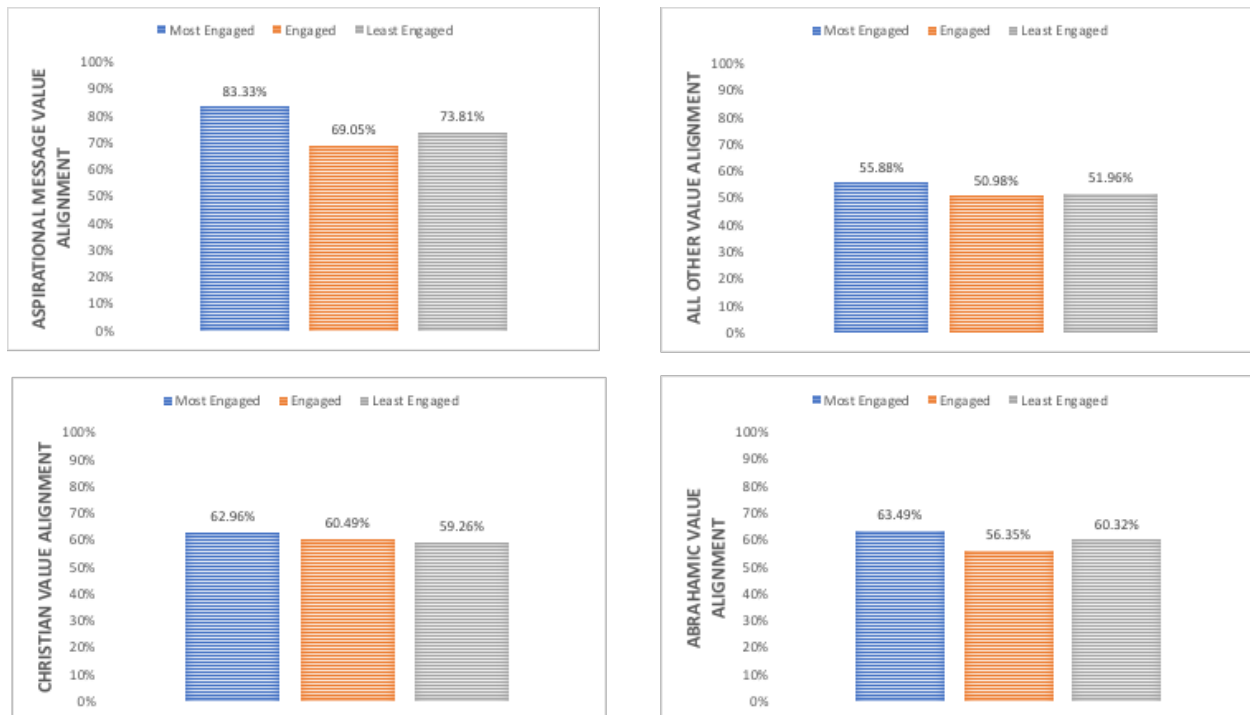
More Engaged

The more engaged Islamic congregation had 3000-4000 members. They define themselves as moderate, and there are a wide range of backgrounds. The congregation is engaged in social issues and programs such as immigration and community services. In terms of environmental engagement there is a green team, recycling initiatives in the house of worship, gardening work to provide for those in need, and a reusable water bottle initiative. With this environmental work in mind, the leader ranked the congregation as environmentally conscious, specifically a 6 on a likert scale ranging from 1-7 (1 being the least and 7 being the most) because there is room for improvement, compared to other Islamic congregations. He ranked himself a 6, as more environmentally conscious than his congregation and he did not want to rank himself more environmentally conscious than other leaders of Islam, but he mentioned he might be more environmentally conscious compared to them.

The leader also believes that the congregation's environmental values originate from theology but there could be background influences that aid in conjunction to theology. His own environmental values originate religion, but he says he is also influenced in the community that he is in. When asking what three environmental values resonate with the congregation, the response was recycling/waste minimization, energy issues/efficiency and purity of air and water. The leader valued stewardship, and waste minimization (specifically food), and quality of life. On the ranked value sheet (*Appendix 2*), the leader scored an 85.62% on the Episcopalian aspirational messages (*Figure 8*). On all other values, the leader scored an 82.86%, on biblical values an 83.33%, and on Christian values he scored an 80.86% (*Figure 8*). Of the values that were extracted from Islamic aspirational statements all were positively ranked (*Appendix 2*). Of those aspirational values, four received the highest ranking of 7, the others received a 6-6.5. All of the values were positively ranked. Only one of the 48 values, Reconciliation of all things in Christ, received a rank lower than N/A, because Islam respects Mohammed in that regard.

The leader was not familiar with the shown aspirational statement, but he would use them in addition to scriptural reference and other historical documents. He would consider himself to be an environmentalist, at least he tries to be one.

Judaism



(Figure 9) Visualization of the percent alignments calculated from the scores on the ranked value sheets. Going clockwise from the upper left graph, aspirational message value alignment is the percent that the leaders align with values extracted from their denomination's aspirational statements, in this case Jewish. All other value alignment is percent of value alignment for any value that is not extracted from their specific aspirational statements. Abrahamic value alignment is percent alignment to the denominations Islam, Judaism, Evangelicalism, Catholicism, and Episcopalian values. Christian value alignment is percent value alignment to Evangelicalism, Catholicism, and Episcopalian values.

Least Engaged

The least engaged Jewish congregation had 800 families. They define themselves as center left, but there is a considerable conservative minority. The congregation is engaged in social issues and programs such as mental health and affordable housing. They also have a social action committee that aids in environmental and social conversations. In terms of environmental engagement there has been installment of LED bulbs, an energy audit on the synagogue, an Earth Day Shabbat, trash pick-ups, no disposables during Kiddush, and tree plantings. With this environmental work in mind, the leader ranked the congregation as an environmentally

conscious, specifically a 5 on a likert scale ranging from 1-7 (1 being the least and 7 being the most). He ranked himself a 5, as more environmentally conscious than his congregation and he ranked himself a 5.5 as more environmentally conscious than other leaders of Judaism.

The leader also believes that the congregation's environmental values originate from outside factors, but they can find validation of these values in scripture. His own environmental values follow the same suit. When asking what three environmental values resonate with the congregation, the response was stewardship, energy efficiencies, and tree planting. The leader valued climate change, preservation, and energy efficiencies. On the ranked value sheet (*Appendix 2*), the leader scored an 79.49% on the Judaic aspirational messages (*Figure 9*). On all other values, the leader scored an 50.48%, on biblical values an 60.32%, and on Christian values he scored an 59.26% (*Figure 9*). Of the values that were extracted from Judaic aspirational statements all were positively ranked (*Appendix 2*). Of those aspirational values, six received the highest ranking of 7, the others received a 5 or 6. Almost all of the values were positively ranked except those that mention Christ or Jesus, those were given N/A, as Jewish people do not recognize Jesus as the messiah. Only one of the 48 values, balance, received a rank of 1.

The leader was not familiar with the shown aspirational statement, but he would use them in addition to scriptural reference and other historical documents. He was familiar with the authors and signatures of the aspirational messages. He will use them to prove a point during a sermon or provide support to an idea that he might be trying to push towards the congregation. He aspires to be an environmentalist, but he thinks that he needs to do more to claim that title.

Engaged

The engaged Jewish congregation had congregation size of 480 families. They define themselves as moderate leaning to the left, but conservatives are present. The congregation is engaged in a range of social issues from the criminal justice system, mental health, food security, refugee work, and affordable housing. In terms of environmental engagement there has been an extensive recycling program, a gardening group, installment of rain barrels, an Earth Day Shabbat and Seder, LED bulb installation, discussions on community supported agriculture, and plans looking into solar panels for the synagogue (he mentioned multiple times the desire for solar panels). With this environmental work in mind, the leader ranked the congregation as environmentally conscious, specifically a 4 on a likert scale ranging from 1-7 (1 being the least and 7 being the most). He ranked himself a 5, as more environmentally conscious than his congregation and he ranked himself a 5 as more environmentally conscious than other leaders of Judaism.

The leader also believes that the congregation's environmental values originate from outside factors, with religion being a pushing force, but not the primary source. His own environmental values stem from religion. When asking what three environmental values resonate with the congregation, the response was minimal waste, aesthetics, and recycling. The leader valued the same. On the ranked value sheet (*Appendix 2*), the leader scored a 74.36% on the Judaic aspirational messages (*Figure 9*). On all other values, the leader scored a 49.52%, on biblical values a 60.49%, and on Christian values he scored a 56.35% (*Figure 9*). Of the values that were extracted from Judaic aspirational statements all were positively ranked (*Appendix 2*). Of those aspirational values, seven received the highest ranking of 7, the others received a 5 or 6. Almost all of the values were positively ranked except those that mention Christ or Jesus, those were

given N/A, as Jewish people do not recognize Jesus as the messiah. Only one of the 48 values, dominion, received a rank of 1.

The leader was familiar with the shown aspirational statement, and he had used them in services before. He was familiar other messages produced from Rabbi Centers, public statements, and Action Center for Judaism. He is also influenced by media, and local green teams. Lastly, He considers himself to be an environmentalist.

Most Engaged

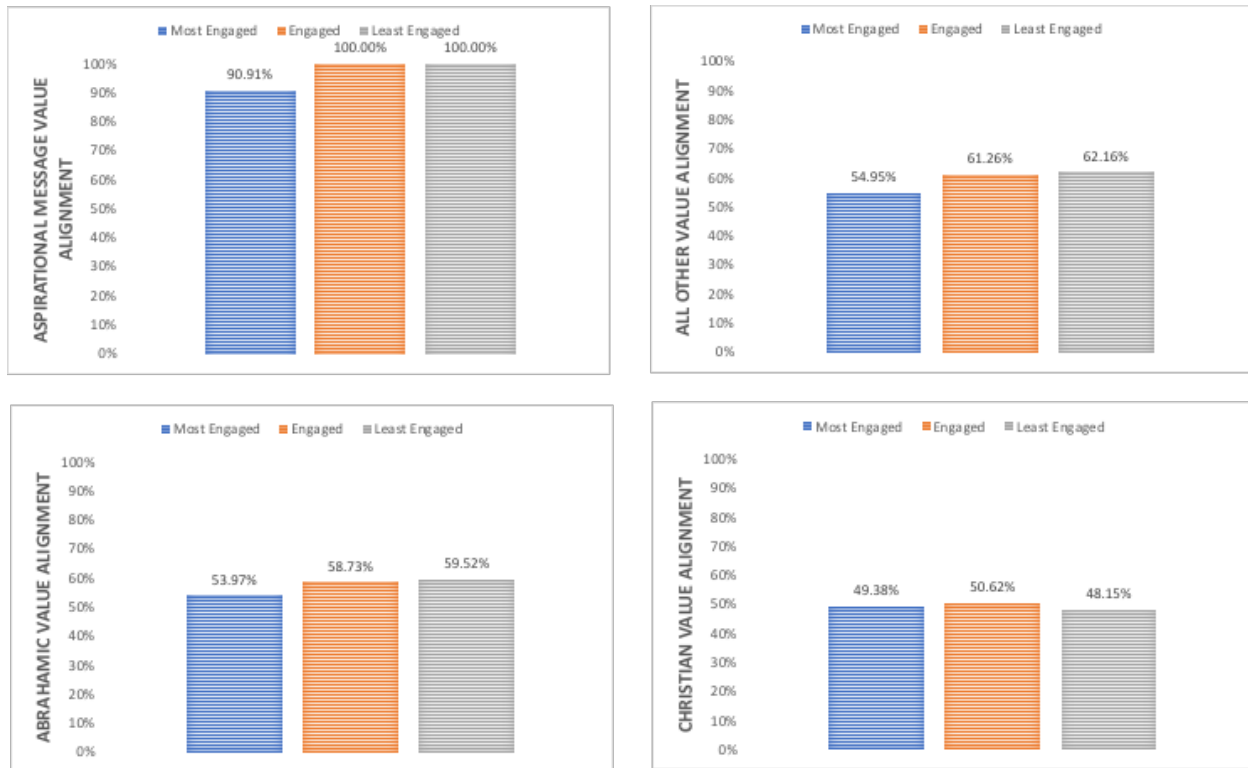
The most engaged Jewish congregation had 480 families. They define themselves as very progressive. The congregation is extremely engaged and aware of a range of social issues from locally sourced food, immigration and refugee work, fair wages, affordable housing, food security, global health, LGBTQ rights, and racism. In terms of environmental engagement there has been an effort to create a smaller environmental footprint, a “lug a mug” program which eliminates Styrofoam, a vegetarian potluck Kiddush, plate and recovery system, and involvement in urban farming. With this environmental work in mind, the leader ranked the congregation as very environmentally conscious, specifically a 7 on a likert scale ranging from 1-7 (1 being the least and 7 being the most). She ranked herself a 6, as more environmentally conscious than her congregation and she ranked herself a 6.5 as more environmentally conscious than other leaders of Judaism.

The leader also believes that the congregation’s environmental values originate from outside factors, about 70% influence, with religion having a 30% influence. Her own environmental values stem from outside factors, but now being a rabbi finds that they are more driven and

supported by religion. When asking what three environmental values resonate with the congregation, the response was minimal impact, locality, and composting. The leader valued the same, but instead of composting she valued the concept of reduce, reuse, and recycle. On the ranked value sheet (*Appendix 2*), the leader scored an 83.33% on the Judaic aspirational messages (*Figure 9*). On all other values, the leader scored a 55.88%, on biblical values a 63.49%, and on Christian values he scored a 62.96% (*Figure 9*). Of the values that were extracted from Judaic aspirational statements not all were positively ranked (*Appendix 2*). Of those aspirational values, twelve received the highest ranking of 7, the others received a 3 or 4. Almost all of the values were positively ranked except those that mention Christ or Jesus, those were given N/A, as Jewish people do not recognize Jesus as the messiah. Dominion, Dharma, and Unity of man and nature were also given N/A.

The leader was familiar with the shown aspirational statement, but she does not utilize them because she feels that her congregation goes “deeper than these messages.” She utilizes books on the environment and expansions on Genesis to aid in environmental teachings. She is also influenced by media, and specifically podcasts on the environment. Lastly, she considers herself to be an environmentalist.

Buddhist



(Figure 10) Visualization of the percent alignments calculated from the scores on the ranked value sheets. Going clockwise from the upper left graph, aspirational message value alignment is the percent that the leaders align with values extracted from their denomination's aspirational statements, in this case Buddhist. All other value alignment is percent of value alignment for any value that is not extracted from their specific aspirational statements. Abrahamic value alignment is percent alignment to the denominations Islam, Judaism, Evangelicalism, Catholicism, and Episcopalian values. Christian value alignment is percent value alignment to Evangelicalism, Catholicism, and Episcopalian values.

Least Engaged

The least engaged Buddhist congregation had 8 members. The congregation does not deem political orientation as relevant, and therefore they do not define themselves politically. There is no particular social engagement that the congregation takes part in. If there is engagement it is seen as practicing the accommodation of help. In terms of environmental engagement as a group, there is none because a core belief for this Buddhist congregation is that there is environmental concern through self-responsibility to take care of themselves, others, and all living beings.

Therefore, it is not necessary to engage in environmental programs or teachings because it should essentially be a part of their daily life. With this environmental mindset in mind, the leader ranked the congregation, herself, and other leaders within the practice to have the same level of environmental consciousness, because according to her practice, they should all be the same. There was no value selection from 1-7 on the likert scale.

The leader also believes that the congregation's environmental values originate from the practice and there are no outside factors or other influence. Her own values reflect the same mindset. When asking what three environmental values resonate with the congregation, the response was not creating harm, good motivation, and helping others. The leader valued the same. On the ranked value sheet (*Appendix 2*), the leader scored a 100.00% on the Buddhist aspirational messages (*Figure 10*). On all other values, the leader scored a 62.16%, on biblical values a 58.14%, and on Christian values he scored a 48.15% (*Figure 10*). Of the values that were extracted from Buddhist aspirational statements all were positively ranked (*Appendix 2*). Of those aspirational values, all received the highest ranking of 7. Every value was given the highest ranking of 7 except for values that reference God or Jesus (they received N/A), and the value dominion and preservation received a 1. Every other value received the same score because according to her Buddhist practice all of the values should be respected the highest and to the same extent among all members.

The leader was not familiar with the shown aspirational statement, and they do not use them. The leader finds the messages unnecessary because they should already practice whatever is enlisted in the statement. She notes that there is the possibility of using a statement published by a known

Lama like Karmapa, but that is also unlikely. This leader does consider herself to be an environmentalist. She uses the term when talking to a general audience and to engage with the world.

Engaged

The engaged Buddhist congregation had 80 members. They define themselves as politically liberal progressive. The congregation is engaged in a small range of social and environmental issues and programs such as neighborhood cleanups and recycling at all locations of worship (they are currently nomadic because their last place of worship burned down due to arson). He does note that Buddhism and environmental values are integrated on a broad and fundamental level. With this environmental mindset in mind, the leader ranked the congregation, himself, and other leaders within the practice to have the same level of environmental consciousness, with him leaning a little more environmentally conscious compared to the rest. There was no value selection from 1-7 on the likert scale, he felt it was inappropriate to rank his congregants so generally.

The leader also believes that the congregation's environmental values originate from the practice, but he suspects that the younger congregants were environmentally conscious prior to finding Buddhism, and Buddhism then aided in the further growth of those values. His own values stem from Buddhism and he believes that as his Buddhist interests developed, so did his environmental values. When asking what three environmental values resonate with the congregation, the response was energy efficiency, mindfulness, and recycling. The leader valued awareness of climate change, vegetarianism, and purity of water. He also noted that living in the present, and minimal suffering was also highly valued in his practice; he said they are

particularly valued in their Sangha, or community. On the ranked value sheet (*Appendix 2*), the leader scored a 100.00% on the Buddhist aspirational messages (*Figure 10*). On all other values, the leader scored a 62.26%, on biblical values a 57.36%, and on Christian values he scored a 50.62% (*Figure 10*). Of the values that were extracted from Buddhist aspirational statements all were positively ranked (*Appendix 2*). Of those aspirational values, all received the highest ranking of 7. Every other value was given the highest ranking of 7 except for values that reference God or Jesus (they received N/A, or a rank of 4 or less), and the value dominion received a 1. There was a no value given for tradition of protecting the Earth, because he believes that value is in the process of forming, so he cannot properly rank that yet.

The leader was not familiar with the shown aspirational statement, but he would use it, and was familiar with the writer of the statement. The leader would use these messages and mentions using a statement published by a known Lama like Karmapa, but he also uses books and teaching like the seven points of mind, and the way of Bodhisattva. This leader does consider himself to be an environmentalist.

Most Engaged

The most engaged Buddhist congregation had about 50 families. They define themselves as politically progressive. The congregation used to be engaged in a range of social and environmental issues and programs such as neighborhood cleanups and recycling at all locations of worship, but they are currently nomadic because their last place of worship burned down due to arson (the fire affected a large house of worship and the congregation broke up into smaller congregations). She does note that Buddhism and environmental values are integrated on a broad and fundamental level, and her congregants follow Khoyrug, which is a community that teaches

karma projected onto environmental consciousness. Their national monastery partakes in earth day programs and well as other ways to live environmentally conscious like vegetarianism. With this environmental mindset in mind, the leader ranked the congregation, herself, and other leaders within the practice to have the same level of environmental consciousness, with her leaning a little more environmentally conscious compared to the rest. There was no value selection from 1-7 on the likert scale, she felt they all share the same concern.

The leader believes that the congregation's environmental values originate from outside the practice, and she shares the same view that congregants were environmentally conscious prior to finding Buddhism, and Buddhism then aided in the further growth of those values. Her own values stem from outside and similarly she believed that as her Buddhist interests developed further, so did her already existing environmental values. She remarks that Karmapa is attempting to create awareness of Earth as a mother to further push environmentalism.

When asking what three environmental values resonate with the congregation, the response was interdependence, mindfulness, and responsibility. The leader valued minimal harm, preservation, and simple living. On the ranked value sheet (*Appendix 2*), the leader scored a 90.91% on the Buddhist aspirational messages (*Figure 10*). On all other values, the leader scored a 54.95%, on biblical values a 52.71%, and on Christian values she scored a 49.38% (*Figure 10*). Of the values that were extracted from Buddhist aspirational statements all were positively ranked (*Appendix 2*). Of those aspirational values, all but two received the highest ranking of 7. Every other value was given the highest ranking of 5-7 except for values that reference God or Jesus (they received N/A, or a rank of 4 or less), and the value modesty received a 3. The value of tradition of

protecting the Earth was given a 7, but she also notes like the engaged leader that value is in the process of forming.

The leader was not familiar with the shown aspirational statement, but she would use it. The leader would use these messages and mentions using a statement published by a known Lama like Karmapa, and material produced by the Khoyrug community. She mentioned that she is influenced by the media and uses the official website of the Khoyrug community and Karmapa in her teachings. This leader does not consider himself to be an environmentalist, because she feels the word denotes activism, and she is not an activist. She prefers the term environmentally conscious.

Discussion/Conclusion

Prior to this study very little research has been done to sample the environmental values of local faith communities and compare them to values that would be expected based on the teachings and aspirational statements of each denomination. While other research has focused on the progression of environmental attitudes (Pudlo, 2019), behavior, and consumption within a religion (Piefer et. at., 2016), which points to the increase of engagement in the environment, there has been no specific study on the range of values that operate within a denomination. Based on previous studies, it would be expected that religions have some sort of environmental values based on their increased engagement (Hand, Crowe 2012), but the only characterizations of environmental values that may be active in any denomination prior to this study has been the values that are published in various aspirational statements. Given how important the specific value-commitments of any community can be, a closer look at just how resonant different environmental values are in different communities can help us understand whether

environmental messaging needs to be more specifically tuned to particular values, or whether more general messages are just as meaningful and effective.

The results of this study suggest that there are resonant values for specific communities, as well as general values that are common across multiple communities. The denomination that resonates the most with specific values are Buddhists. The Buddhists in my study sample challenge the norm of what it means to be an environmentally engaged congregation. While there were some typical environmental initiatives such as recycling in their houses of worship, on the whole, there were not any structured environmental initiatives like those that were seen in other interviewed denominations. This is due in part to the fact that the practice of the Buddhist faith to its fullest degree should be inherently environmental. The practice emphasizes simple and mindful living, so the more devout to the practice, the more one should subsequently be environmentally minded. Therefore, it makes sense that there is no need for programs or initiatives because Buddhists should technically already be environmentally engaged.

A similar notion was found in the engaged Islam congregation. The interviewee stated that Muslims should technically not need environmental initiatives or discussions, because if they are religiously devout then there is no need for them. Similar to the Buddhist congregation, the religion should be environmentally engaged in practice because of similar styles of simple living. If one strictly followed the Islamic faith, then they would technically be the greatest environmentalist of them all. Compared to other denominations Muslims have lagged as environmentally engaged over the past ten years, and Muslim leaders have often commented that this is due to the sense the environment is a western problem and is not a good fit for the culture

of Islam. One explanation for this could be Muslims see themselves as generally more "religious" than those in many other faiths (praying 5 times a day, and restricting their clothing according to religious values...), so that might make them less a part of mass consumer culture, because they are so much more involved in their religious worship, so they have less of a need to be concerned about environmental issues, and consumption overall. This thought process is likened to the one seen in a study of Amish Communities, in which the environment was not a main concern for them, but they lived sustainably because it was part of Amish culture and practice to live simply, which has environmental benefits (Vonk, 2011).

If this is the case, and if devout adherents do live with less environmental impact, then to mobilize these congregation's values, one would just encourage them to be more religiously devout, and by consequence they would become more environmentally engaged in practice. This method could also work with more conservative congregations who are not drawn to environmentally charged words or values, like the term environmentalist or climate change. This example can be seen in the engaged Evangelical congregation. The congregation was environmentally engaged because the leader framed environmental issues with religious practices and scripture on life and death, rather than with environmental language, because he understood that broad environmental values that resonate with some congregations would not work in his more conservative congregation.

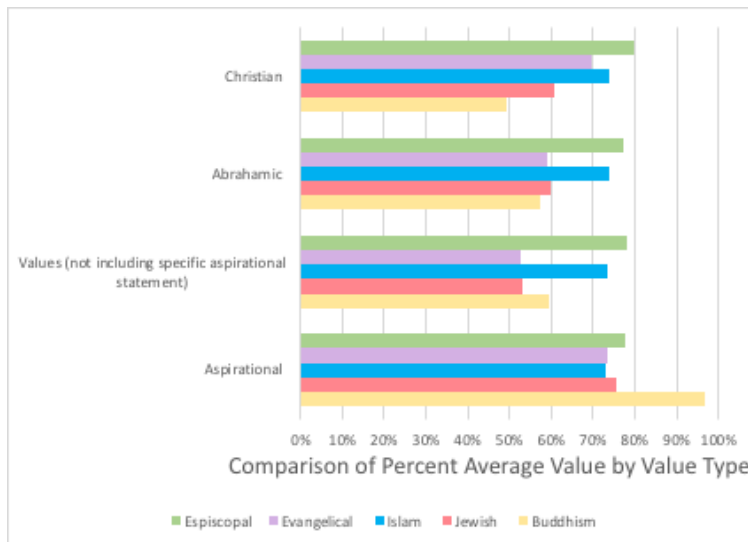
With that being said there are some broad environmental values or actions that all of the interviewed leaders seem to resonate with such as recycling, sustainability, and stewardship, as evident from the questionnaire and ranked value sheet (*Figure 11*).

Denomination	Most Engaged	Engaged	Least Engaged
Evangelical	Stewardship	Stewardship	Recycling
	Food Security	Preservation of Life	Energy Efficiency
	Ecojustice	God's Creation	Vegetarianism
Episcopalian	Climate Change	Ecojustice	Accountability
	Purity of Water		Symbiotic Relationships
	Toxic Chemical Concerns		Interconnectedness of Earth
Catholicism	Recycling		
	Energy Efficiency		
	Food Security		
Islam	Stewardship	Ecojustice	
	Minimal Waste	Fairness	
	Quality of Life	Consciousness	
Judaism	Minimal Impact	Minimal Waste	Stewardship
	Locality	Aesthetics	Energy Efficiency
	Reduce, Reuse, Recycle	Recycling	Tree Planting
Buddhism	Minimal Harm	Climate Change	Minimal Harm
	Preservation	Vegetarianism	Good Motivation
	Simple Living	Purity of Water	Helping Others

(Figure 11) Summary Chart of the three resonate values that leaders stated they support prior to exposure to the ranked value sheet. Bolded values were selected by more than one leader.

The overall highest ranked values from the fifteen environmental leaders were, compassion, community, human life, duty to care for the Earth, Dialogue, responsibility, wisdom, future generations, communication, and tradition of protecting the Earth. Of these values a majority of them were Catholic and Buddhists values. The high ranking of the catholic values could be because of the popularity of the encyclical, which familiarized and reinforced those particular values. The Buddhist high ranking could be because those values seem to be the most versatile, and besides the values nature as a teacher and dharma, could really apply to any of the interviewed denominations. These values could be used for general environmental statements that are looking to appeal to a wide range of communities.

It should be noted that there was a trend of value alignment among the Abrahamic religions and then specifically Christian religions. Episcopal and Evangelical denominations have the highest value alignment with values pulled from Christian religions. Additionally, Islamic denominations also strongly resonated with Christian values, which was expected because they recognize Jesus as a prophet. On the contrary, Jewish congregations do not resonate with more Christian charged language because they do not believe that Jesus is the Messiah, so they ultimately do not align with values that use that language. Buddhist values alignment dropped the most for values that are categorized under Abrahamic denominations and Christian denominations, because God and Jesus are not included in their practice, so when trying to mobilize their values, that language should not be used (*Figure 12*) (Appendix 4).



(Figure 12) Comparison of the average percent of value alignment by denomination, separated by their specific aspirational alignment, all other value alignment, Abrahamic alignment, and Christian value alignment

It is important to view these values as a way to frame environmental policy or programs in order for them to positively resonate with a denomination. There is the potential that the usage of values that resonate with a congregation can initiate a sense of familiarity and reasoning, so a congregation will be more likely to engage in a particular behavior that is being pushed, and while some more "common values" may play well across many communities, we perhaps should

not expect to arrive at any one set of "environmental values" that are most resonant for people across multiple value communities - instead, we might better imagine and work to empower a much greater diversity of environmental values, particular to the diverse value communities that make up our state, our country, our world.

Future Implications

There are many future implications for this research. While this research begins to characterize the variety, similarities, and differences across the environmental value's landscape, it cannot provide certainty because of the lack of a large population size. Future research could increase the sample size to see if the results are consistent. More over a larger sample size could compare more denominations that I could not interview. Episcopalians were selected because of prominence in Columbus and established relationships, but there could be an entire study just focusing on the values that operate between varying Protestant denominations. Another study could just focus on Catholicism and see how much influence *Laudato Si* has, and what varies, or does not among their environmental values. The hierarchical structure of the Pope could have a lot of influence on Catholics' values, but it also may not, so these variations could be compared to another, less hierarchical tradition.

Future research can also examine the extent to which the values that resonate with the leaders resonate with their congregants. When each leader ranked their values, we also had them rank their congregants' alignment to those values. Most leaders ranked their congregants lower than whatever score they gave that value for themselves. Congregants can also be questioned on if they know of any aspirational statements, or if these are only known to their leaders. A wider sample of religious leaders (and their congregants), could be surveyed for the "common values"

that emerged in this study. This information could be used to see if they actually pan out as being robust "common ground" values that apply across many faiths. That same survey could figure out whether rank and file congregants in various denominations have the same resonance with their own denominational aspirational values as their leaders do, and if they also appreciate the "common values" from this study.

A first step in this direction could be to simply survey the congregants of the leaders who were interviewed, to see which aspirational values they most resonate with, and explore the extent to which their environmental values are shaped by leaders, denominational values, or other factors. If congregants resonate with values distinctly different from those predicted by their leaders, those results could be helpful for religious leaders who are hoping to empower their congregations to take better care of creation. It could also be interesting to see the ecological footprints of congregants compared to their religious leaders, and other congregations of their religions. There could be variations of footprints between more religiously devout and environmentally engaged or unengaged congregations, which could reveal the connection or disconnection between values and actions or behavior.

Lastly, this research could be used for further research in framing statements. This research denotes what values could appeal to a range of congregations, and a study could examine how effective or appealing those values are, applied to varying environmental issues. If they are effective, they have the possibility of mobilizing religions across the board for the greater good of the environment.

Appendix

Appendix 1: Questionnaire

1. Introduction: Hi my name is _____ and I am conducting research on religious and environmental values. Firstly, I want to thank you for being a part of my study. I have some introduction questions on your specific religion and congregation, and then some questions on environmental values.
 - a. I created an interactive map of all religions, and I have (insert their religion) listed as your religion, what do define as your religion?
 - b. How long have you been a pastor/rabbi/preacher here?
 - c. How large is your congregation?
 - d. A you know, my main interest is in understanding religious and environmental values, but with environment being one among many social issues of the day, I was wondering if you would say that you congregation is generally socially engaged, in any range of social issues. For example, programs, outreach... etc.
2. Values & Categorization
 - a. How would categorize your congregation politically? Liberal, conservative, both, or other? (how would you characterize the range of political ideologies that are prevalent in your congregation?)
 - b. What sort of environmental activities or concerns has your congregation been involved in? (anything environmental that's ever been done in your congregation? (is there a green team? recycling? Gardens? Energy efficiency? Activism of any sort? Climate change? Environmental justice? etc.))
 - a. Really vibrant ministry called eco care, starts with volunteers that are passionate probably about 5 years
 - i. Are there any issues you feel are difficult for your congregation to engage in?
 - c. On a scale from 1-7, 1 being least and 7 being the most, how environmentally conscious is your congregation compared to other congregations within your religion.
 - i. Using the same scale, how environmentally conscious are you compared your congregation?
 - ii. To other religious leaders in your religion?
 1. In your opinion, where do you believe these values originate, is it your religion, an outside factor...
 2. In your opinion, where do you believe your values originate, is it your religion, an outside factor...
 - d. With those activities/issues/background story in mind, I am curious about the values you'd say your congregation holds relevant to the environment: If you were to think of the ways that your congregation cares about the environment, what are three environmental values that you feel your congregation supports? (what are the reasons your congregation cares about the environment? [if they need more prompting: Is it justice? Future generations? Stewardship? pollution/harm? Duty to God?])

- i. With those activities/issues/background story in mind, I am curious about the values you'd say hold relevant to the environment: If you were to think of the ways that your congregation cares about the environment, what are three environmental values that you feel supports? (what are the reasons you care about the environment? [if they need more prompting: Is it justice? Future generations? Stewardship? pollution/harm? Duty to God?])
 - e. This is a list of environmental values, can you rank what you think your congregation would be from 1-7 (the same scale that was used before & hand them the sheet of values, separate document)
 - i. Are there any values on the list that you differ from your congregation? If so, can you mark them next to the other number you wrote in this color pen?
- 3. Statements: When conducting my background research, I came across a whole slew of religious social policy statements, about all kinds of issues, and of course there are a lot of denominational policy statements specifically about the environment -- and they seem to very nicely lay out the "environmental values" that any given denomination seems to support, so I am wondering, the extent to which these statements have any influence?
 - a. Do people in the pews know about these statements? Do you as a leader refer to these kinds of statements? I'm just wanting to ask some additional questions to learn more about how these kinds of statements might be related to the values on the ground and in the pews about the environment. -- so, for instance, I found this climate change policy for your denomination.... _____ Is this something you read? Or use? Or preach about? Or agree with? Tell me about these kinds of statements and how important they are - what are they used for, what difference do they make? ...
 - i. Are there any other environmental aspirational statements within your denomination that you utilize?
 - ii. Are these statements relevant to you or your congregation?
 - b. Are there other influences that shape your congregation's environmental values (media? Environmental org's?)
 - c. Do believe that your values influence your congregation's values? (particularly compared to other sources of environmental values?) (:) - if, for instance, you differ from your denomination's environmental policy statement, do you think your congregation is more likely to follow your lead than the statement?)
 - d. Would you consider yourself an environmentalist? If that term is not your favorite, or the best, is there another word that better describes your "concern for creation"?
- 4. Incentive: Lastly, we are creating a website. This website will provide resources to congregations to assist in anything from a sermon to a general reading or information

for your congregation. Is there anything that you would like to have in a website like this? Anything that you believe your congregation would like to have access to?

Appendix 2: Ranked Value Chart

Values	Islam	N	Most Engaged	Buddhist	Most Engaged	Evangelical	Most Engaged	Episcopal	Most Engaged	Jewish	Catholic
	More Engaged	Engaged	Engaged	Engaged	Engaged	Engaged	Engaged	Engaged	Engaged	Engaged	Engaged
Health	6.5	6	7	7	7	5	5	7	5	7	7
Authenticity	7/6.5	7	7	7	7	7	7	7	7	7	7
Fairness	6.5	7	7	7	7	7	7	6	6	7	7
Simplicity	6	6	7	7	7	5	5	5	5	3	6
Ecjustice	6.5	6	7	7	7	7	6	6	7	7	6
Balance	6.5	7	7	7	7	6	4	7	6	5	1
Conservation	6.5	5	7	7	7	4	6	7	4	6	6
Mindfulness	6	7	7	7	7	7	7	7	7	7	2
Earth is God's creation	6.5	7	N/A	4	7	7	7	7	7	7	7
Science	6.5	5	6	7	7	7	6	7	6	7	4
Biodiversity	7	3	7	7	7	5	7	7	5	7	6
"Green" Practices	6	4	7	7	7	3	5	7	4	7	5
Compassion	6.5	7	7	7	7	7	7	7	7	7	7
Community	6.5	7	7	7	7	7	6	7	5	7	5
Stability	6.5	7	6	7	7	5	7	7	6	7	6
Marriage	7	7	5	2	N/A	6	7	5	5	7	7
Sustainability	6.5	6	7	7	7	7	5	7	6	7	7
Semblance	6.5	5	5	7	7	4	5	1	4	2	1
Minimal Suffering	7	6	7	7	7	7	7	7	7	5	6
Inclusion	7	6	7	7	7	5	6	7	6	7	7
Human Life	7	7	7	7	7	7	7	7	6	7	7
Modesty	6	7	3	7	7	3	6	7	4	7	5
Nature as a Teacher	6	6	5	7	7	4	6	6	4	7	4
Dharma	5	7	7	7	7	N/A	1	7	6	7	7
Care for a Common Home	6.5	5	7	7	7	6	6	7	6	7	6
God a Sustainer for All Things	7	7	N/A	7	7	7	7	7	5	7	7
Value for all Living Things	7	7	7	7	7	2	7	7	6	7	7
Duty to Care for the Earth	6.5	6	7	7	7	7	7	7	7	7	6
Dialogue	7	7	6	7	7	7	6	7	5	7	7
Common Good	7	7	7	7	7	6	7	7	6	7	6
Purity of Land, Air, Water	7	6	7	7	7	4	1	7	6	7	5
Unity of Man and Nature	7	4	5	7	7	4	6	7	5	7	4
Family	7	7	5	2	7	7	6	7	7	7	7
All creation is "good"	7	6	6	7	7	5	7	7	7	6	5
Responsibility	7	6	7	7	7	7	7	7	6	7	7
Wisdom	6.5	7	7	7	7	7	7	7	6	6	7
Awareness	6	6	7	7	7	7	5	6	5	7	6
Quality Life	6.5	5	6	7	7	6	2	7	5	5	7
Reconciliation of all things Christ	N/A	N/A	N/A	N/A	N/A	7	7	7	3	N/A	N/A
Following the Path of Jesus	6	N/A	N/A	N/A	N/A	7	7	7	5	7	6
Future Generations	6.5	7	N/A	N/A	N/A	6	6	6	7	N/A	6
Interconnections of Earth	6	4	6	7	7	4	6	7	4	7	6
Communication	7	7	6	7	7	6	7	7	7	7	6
Dominion	6	5	7	1	7	1	1	5	4	1	4
Preservation	6.5	5	7	7	7	4	4	1	6	7	4
God Glorified through Creation	7	7	N/A	1	N/A	7	6	7	4	2	5
Human Dignity	7	7	7	7	7	7	6	7	7	7	7
Tradition of Protecting the Earth	6.5	6	7	forming	7	4	5	4	6	7	6
Energy Efficiency	6.5	6	N/A	7	7	5	5	7	7	3	6

All of the selected values that congregations were asked to rank. Please note, semblance was removed due to lack of knowledge and recognition on the value. Yellow values were the highest ranked values among all denominations.

Appendix 3: Aspirational Message Chart

List of all the titles and links of aspirational messages used to extract the values for the ranked value sheet.

Denomination	Title	Link
Jewish	Jewish Views on the Environment	https://reformjudaism.org/jewish-views-environment
	Jewish Environmental Values: The Dynamic Tension Between Nature and Human Needs	https://www.jewishvirtuallibrary.org/jewish-environmental-values-the-dynamic-tension-between-nature-and-human-needs
	Founding Statements of the Coalition on the Environmental and Jewish Life	https://www.coell.org/about-us/history/
	Union for Reform Judaism Resolution on Climate and Energy	https://urj.org/what-we-believe/resolutions/climate-change-and-energy
	Rabbinate Letter on Climate	https://rabbinatecenter.org/RabbinateLetterClimate
Catholic	Jewish Views on Nature and the Environment	https://www.mylawshiarun.com/article/nature-the-environment-101/
	Laudato Si	https://www.uscatholic.org/blogs/2011/05/catholic-perspective-environment
	The Catholic Perspective on the Environment	https://www.catholicbishops.us/wp-content/uploads/1984x/stories/features/Cry_of_the_Earth/env_pastoral_09_final.pdf
	The Cry of the Earth	https://www.catholicbishops.us/wp-content/uploads/1984x/stories/features/Cry_of_the_Earth/env_pastoral_09_final.pdf
Episcopal	Roman Catholic Church The Holy See on the Environment	https://www.usccb.org/issues-and-action/human-life-and-identity/environment/upload/ecology-resource-all.pdf
	Caring For Gods Creation	https://www.usccb.org/issues-and-action/human-life-and-identity/environment/upload/ecology-resource-all.pdf
	Social Teachings of the Church for Development and Ecology in the United States	https://www.usccb.org/issues-and-action/human-life-and-identity/environment/upload/ecology-resource-all.pdf
	What We Believe	https://www.episcopalchurch.org/what-we-believe
	Episcopal Church Statement on the Environment	https://www.episcopalchurch.org/what-we-believe
Evangelical	Affirm Environmental Responsibility and Establish an Environmental Stewardship Team	https://earthministry.org/facts-statements/episcopal
	Faith Statement on the Environment from the Episcopal Church	https://earthministry.org/facts-statements/episcopal
	Coalition of Episcopal Bishops Issue Statement in Response to Trump's Executive Order on Climate Change	https://www.episcopalnewservice.org/pressreleases/episcopal-bishops-issue-statement-in-response-to-trumps-executive-order-on-climate-change/
	The World is our Host	https://www.episcopalnewservice.org/pressreleases/episcopal-bishops-issue-statement-in-response-to-trumps-executive-order-on-climate-change/
Buddhist	Caring for Creation Pledge	https://www.creationcare.org/the-world-is-our-host
	Evangelical Declaration on the Care of Creation	https://www.creationcare.org/the-world-is-our-host
	Caring for Creation	https://www.creationcare.org/the-world-is-our-host
	Climate Change: An Evangelical Call to Action to Preamble	https://www.creationcare.org/the-world-is-our-host
Islam	Y.E.C.A Strategic Plan	https://www.earthandclimate.org/Statement/
	The Time to Act is Now: A Buddhist Declaration on Climate Change	https://www.earthandclimate.org/Statement/
	Buddhist Faith Statement	https://www.earthandclimate.org/Statement/
	A Buddhist Concept of Nature	https://www.earthandclimate.org/Statement/
Other	Universal Responsibility and the Environment	https://www.earthandclimate.org/Statement/
	Thinking Globally: A Universal Task	https://www.earthandclimate.org/Statement/
	Buddhist and Environmental Protection	https://www.earthandclimate.org/Statement/
	Environmental Teachings on Islam	https://www.earthandclimate.org/Statement/
Other	Islamic Declaration on Global Climate Change: Theology and Impact	https://www.earthandclimate.org/Statement/
	Islamic Declaration on Global Climate Change: Theology and Impact	https://www.earthandclimate.org/Statement/
	Islamic Declaration on Global Climate Change: Theology and Impact	https://www.earthandclimate.org/Statement/
	Islamic Declaration on Global Climate Change: Theology and Impact	https://www.earthandclimate.org/Statement/

Appendix 4: Average Value Graphs



Comparison of the average percent values of all messages separated by denomination

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